Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Part 7 - The Night Journey & Ascension

Maulānā Ebrahim Noor



Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

Part 7 – The Night Journey & Ascension

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Islamic Academy of Coventry
83-87 Cambridge Street
Coventry CV1 5HU
www.islamicacademycoventry.org
islamicacademycoventry@hotmail.com

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Introduction

I begin in the name of Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ Lord of the Worlds and sending Peace & Salutations on our beloved Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ.

Islām had been strengthened with the reversion of ʿUmar رَضِيَ ٱللَّهُ عَنۡهُ. He had left his house with sword in hand to go and kill Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ, but on the way he was diverted to his sister's house who had embraced Islām with her husband. When he arrived there, he heard them reading the Qur'ān and got very angry. After a while he asked to see the words they were reciting but was told to first become pure. The words he read had such an effect on him that he went straight to Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ and embraced Islām.

The Quraysh left no stone unturned in trying to turn people away from Islām. They decided to boycott the Muslims and their supporters. No one would talk to them, or trade with them or get their children married to them. This led to Abū Ṭālib leading his family and their supporters, the Banū Hāshim and the Banū Muṭṭalib to a valley on the outskirts of Makkah.

For 3 years they lived there in great difficulty and the boycott was finally broken when the parchment upon which the terms had

been written, which was hung inside the Kaʿbah, had been eaten away. All of the words except the words 'Bi'ismika Allāh humma' had been destroyed.

The boycott was followed by the 'Year of Sorrow', in which Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ first and only wife at the time, Khaḍījah رَضِيَٱللَّهُعَنۡهَا passed away. She had been with him for around 25 years and they had 6 children together. She was the first person to believe in him and now she was gone.

Very soon after, Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ uncle, Abū Ṭālib, who had looked after him since he was 8 years old, also passed away. Even though he had supported Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ through thick and thin, he never embraced Islām and died on the religion of his forefathers.

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then journeyed to Ṭāif with Zayd رَضِيَٱللَّهُعَنۡهُ hoping they would gain support from the local tribes. The local chieftains refused the invitation and they were chased out by the street urchins who pelted them both until they were seriously injured.

Allāh سُبۡحَانَهُۥوَتَعَالَىٰ sent Jibrīl عَلَيۡهِٱلسَّلَامُ and the Angel of the Mountains to Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ so he could order them as he wished.

Rather than asking for them to get punished, he let them be and supplicated for them, that maybe there would be some people in their progeny who would believe in Allāh سُبْحَانَهُ وَتَعَالَىٰ and not associate any partners with him.



The Journey

After coming back from Ṭāif, Allāh سُبۡحَانَهُۥوَتَعَالَىٰ took Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ on a journey which no man had ever undertaken before.

This journey started from Makkah and took him all the way to Masjid Al-Aqṣā' in Al-Quds and then up to the Seven Heavens.

This journey is known as the Isrā' and the Miʿrāj.

According to some of the Muffasirūn, it took place in the 11th or 12th year of Prophethood. Now regarding the exact date of the journey, there is a difference of opinion. There are 5 opinions in total, but the most common opinion is that it was on the 27th of Rajjab and Allāh سُبۡحَانَهُۥوَتَعَالَىٰ knows best.



The Definitions

Now sometimes there is a little confusion as to what Al-Isrā’ and Al-Miʿrāj mean, so here are the definitions:

Al-Isrā’ is the term used for the night journey, from Makkah to Masjid Al-Aqṣā’.

And the term Al-Miʿrāj is the term used for Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ going from Masjid Al-Aqṣā’ up to the Heavens, or the ‘Ascension to the Heavens’.

الاسراء والمعراج



The Importance of Masjid Al-Aqṣā’

Masjid Al-Aqṣā’ is a place which holds a very high status in Islām. Before we carry on with the Sīrah, let us look at its unique importance.

Revelation

Allāh سُبۡحَانَهُۥوَتَعَالَىٰ says in Sūrah Al-Isrā’:

سُبۡحَـٰنَ ٱلَّذِىٓ أَسۡرَىٰ بِعَبۡدِهِۦ لَيۡلاً مِّنَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ إِلَى
ٱلۡمَسۡجِدِ ٱلۡأَقۡصَا ٱلَّذِى بَـٰرَكۡنَا حَوۡلَهُۥ لِنُرِيَهُۥ مِنۡ ءَايَـٰتِنَآۚ إِنَّهُۥ هُوَ
ٱلسَّمِيعُ ٱلۡبَصِيرُ ﴿١﴾[1]

“Glorious is He Who made his servant travel by night from Al Masjid Al-Ḥarām to Al-Masjid Al-Aqṣā’ whose environs We have blessed, so that We let him see some of Our signs, Surely, He is the All-Hearing, the All-Seeing”

Allāh سُبۡحَانَهُۥوَتَعَالَىٰ mentions the Masjid by its own Name in the Glorious Qur’ān.

[1] Sūrah Al-Isrā’ Verse 1

Aḥādīth

There are many narrations in many Books of Aḥādīth which also mention the Sacred Site.

The Three Masājid

In Ṣaḥīḥ Al-Bukhāri, there is a narration which encourages us to visit Masjid Al-Aqṣā' as follows:

عَنْ أَبِي هُرَيْرَةَ رضى الله عنه عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لاَ تُشَدُّ الرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِ الرَّسُولِ صلى الله عليه وسلم وَمَسْجِدِ الأَقْصَى "[2]

Abū Hurayrah رَضِيَ ٱللَّهُ عَنْهُ narrates, that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said "A person should not set out on a journey except to 3 Masājid, Masjid Al-Ḥarām, the Masjid of the Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ (Masjid Nabwī) and Masjid Al-Aqṣā'".

So only 3 Masājid are named in this Ḥadīth, where a person can make an intention to go and visit specifically. If a person follows this Ḥadīth and visits Masjid Al-Aqṣā' then it will be very rewarding.

[2] Ṣaḥīḥ Al-Bukhāri 1189

The 2nd Masjid to be built

In Ṣaḥīḥ Al-Bukhāri, there is another narration where Rasūlullāh ﷺ tells us when Masjid Al-Aqṣā' was built:

حَدَّثَنَا إِبْرَاهِيمُ التَّيْمِيُّ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا ذَرٍّ رضى الله عنه قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَىُّ مَسْجِدٍ وُضِعَ فِي الأَرْضِ أَوَّلَ قَالَ " الْمَسْجِدُ الْحَرَامُ ". قَالَ قُلْتُ ثُمَّ أَىٌّ قَالَ " الْمَسْجِدُ الأَقْصَى ". قُلْتُ كَمْ كَانَ بَيْنَهُمَا قَالَ " أَرْبَعُونَ سَنَةً ثُمَّ أَيْنَمَا أَدْرَكَتْكَ الصَّلاَةُ بَعْدُ فَصَلِّهْ فَإِنَّ الْفَضْلَ فِيهِ "[3]

Abū Dharr رضي الله عنه says, "I said Oh Messenger of Allāh, which was the first Masjid set upon the earth, Rasūlullāh ﷺ said "Masjid Al-Ḥarām". I then said, then which one, he said "Masjid Al-Aqṣā'". I said what was the time in between the 2, he said 40 years. Then he said whenever the time comes for Ṣalāt, then read Ṣalāt there for indeed there is good in it".

From this Ḥadīth, we can see that Masjid Al-Aqṣā' was the second Masjid to be built, 40 years after Masjid Al-Ḥarām.

[3] Ṣaḥīḥ Al-Bukhāri 3366

Wearing the Iḥrām from Masjid Al-Aqṣā’

This Ḥadīth is from Sunan Abū Dāwūd which tells us the reward for entering into the state of Iḥrām from the 3rd Holiest Masjid in Islām.

عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَنْ أَهَلَّ بِحَجَّةٍ أَوْ عُمْرَةٍ مِنَ الْمَسْجِدِ الأَقْصَى إِلَى الْمَسْجِدِ الْحَرَامِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ " أَوْ " وَجَبَتْ لَهُ الْجَنَّةُ " شَكَّ عَبْدُ اللَّهِ أَيَّتَهُمَا قَالَ قَالَ أَبُو دَاوُدَ يَرْحَمُ اللَّهُ وَكِيعًا أَحْرَمَ مِنْ بَيْتِ الْمَقْدِسِ يَعْنِي إِلَى مَكَّةَ[4]

Umme Salamah رَضِيَ ٱللَّٰهُ عَنْهَا the wife of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said, she heard Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ saying, “Whoever puts on the Iḥrām for Ḥajj or ‘Umrah from Masjid Al-Aqṣā’ to Masjid Al-Ḥarām, then all his previous sins are forgiven and his latter sins. Or Jannah become obligatory upon them”.

We can see from these narrations how important Masjid Al-Aqṣā’ is in Islām.

[4] Sunan Abū Dāwūd 1741

The Beginning of the Journey

One-night Rasūlullāh ﷺ was resting in the house of Umm Ḥāni رَضِيَ ٱللَّهُ عَنْهَا. Umme Ḥāni رَضِيَ ٱللَّهُ عَنْهَا was the first cousin of Rasūlullāh ﷺ and the daughter of Abū Ṭālib. Her real name was Fākhitāh.

You can see the location of her house in the picture below marked with the silver outline.[5]



Suddenly, the roof of the house opened and Jibrīl عَلَيْهِ ٱلسَّلَامُ came down from the Heavens with some other Angels. They woke Rasūlullāh ﷺ up and took him to the Ḥaram which was close by.

[5] Picture courtesy of Binimad Al-Ateeqi (Binimad.com)

Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ then laid down in the Haṭīm and fell asleep. Jibrīl عَلَيۡهِٱلسَّلَامُ and Mīkā'īl عَلَيۡهِٱلسَّلَامُ woke up Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ again and took him to the well of zam-zam.

He was laid down and his blessed chest was split open by the Angels. They removed his heart and washed it with zam-zam. A golden tray was brought which was full of faith and wisdom. They filled Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ heart with this faith and wisdom and put it back in his body. The seal of Prophethood was then placed between his shoulder blades. This seal was visible proof of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ being the last of the Prophets.



The Burāq

A Heavenly creature was then brought for Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ, which was called a Burāq. The earlier Prophets used to ride on this animal. It was smaller than a mule but larger than a donkey and white in colour. In another narration it mentions that it had 2 wings. This animal could go so fast that it could travel the distance one can see with their eyes, in one step.

Rasūlullāh ﷺ mounted the animal and it started to misbehave. Jibrīl عَلَيۡهِ ٱلسَّلَامُ addressed the Burāq and said "What kind of misbehaviour is this? Until today, there has never been a servant of Allāh more respected and honoured than Rasūlullāh ﷺ who has sat on your back". Out of shame, the Burāq started to perspire. Rasūlullāh ﷺ then left on the back of the Burāq accompanied by the 2 great Angels, Jibrīl عَلَيۡهِ ٱلسَّلَامُ and Mīkā'īl عَلَيۡهِ ٱلسَّلَامُ. In other narrations it mentions that Jibrīl عَلَيۡهِ ٱلسَّلَامُ put Rasūlullāh ﷺ on the back of the Burāq and then also sat on it behind Rasūlullāh ﷺ.

It was in this grace and dignity that Rasūlullāh ﷺ left for this miraculous journey.

The Date Palms

Shaddād ibn Aws رَضِيَ ٱللَّهُ عَنۡهُ mentions that Rasūlullāh ﷺ said "On the way we passed by some land, where there were a lot of date palms". Jibrīl عَلَيۡهِ ٱلسَّلَامُ told Rasūlullāh ﷺ to dismount from the Burāq and read 2 Rakʿah of Nafl (optional) prayers. Rasūlullāh ﷺ said



that I dismounted and read my Ṣalāt.

Jibrīl عَلَيْهِ ٱلسَّلَامُ then asked him, "Do you know where you have read your Ṣalāt?" Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said he didn't know. Jibrīl عَلَيْهِ ٱلسَّلَامُ said "You have read Ṣalāt in Yathrib (which would later be known as Madīnah), where you will migrate."

Sinai

They carried on their journey and after a while Jibrīl عَلَيْهِ ٱلسَّلَامُ told Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ to dismount again and read 2 Rakʿah of Nafl (optional) prayers. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ again dismounted and read his Salāt.



Jibrīl عَلَيْهِ ٱلسَّلَامُ said "You have read Ṣalāt in the valley of Sinai near the tree of Mūsā' عَلَيْهِ ٱلسَّلَامُ where Allāh سُبْحَانَهُ وَتَعَالَىٰ talked to him".

Sinai is the peninsular which is to the east of Egypt. It is through this land that Mūsā' عَلَيْهِ ٱلسَّلَامُ led the Banū Israīl.



St Catherine's

St Catherine's is a Monastery located at the base of Mount Sinai. It houses the 'Burning Bush' which according to Jewish and Christian narrations, is the place where Mūsā' عَلَيۡهِ ٱلسَّلَامُ spoke to Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ.



On the right, you can see a picture of the 'Burning Bush'.



Midian

After Sinai, Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and Jibrīl عَلَيۡهِٱلسَّلَامُ carried on until they stopped again in another land. Again, Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was told to read Ṣalāt which he did. This time, Jibrīl عَلَيۡهِٱلسَّلَامُ told him it was the land of Midian where Shuʿayb عَلَيۡهِٱلسَّلَامُ was sent. According to Jewish and Christian sources, the land of Midian was to the east of Sinai, over the Gulf of Aqaba.



Bethlehem

Again they carried on, and again they stopped. Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was told to dismount and read his Ṣalāt, and this time he was told it the birth place of ʿĪsā; عَلَيۡهِٱلسَّلَامُ, Bayt Al-Laḥm or Bethlehem as it is known.



According to Christian sources, the location where ʿĪsā عَلَيۡهِٱلسَّلَامُ was born is inside the Church of the Nativity, which is in Bethlehem.

Strange Encounters

In Bayhaqī, in a narration by ibn Jarīr رَحِمَهُ ٱللَّٰهُ, Rasūlullāh صَلَّىٱللَّٰهُعَلَيۡهِوَسَلَّمَ was travelling on the Burāq when they passed by an old woman. She called out to Rasūlullāh صَلَّىٱللَّٰهُعَلَيۡهِوَسَلَّمَ but Jibrīl عَلَيۡهِٱلسَّلَامُ said carry on going and don't pay any attention to her.

They carried on and then saw an old man. Again he called out to Rasūlullāh صَلَّىٱللَّٰهُعَلَيۡهِوَسَلَّمَ and again Jibrīl عَلَيۡهِٱلسَّلَامُ told him to carry on.

They carried on again and passed by a group of people who sent greetings to Rasūlullāh صَلَّىٱللَّٰهُعَلَيۡهِوَسَلَّمَ in the following words:

السلام عليك يا اول

السلام عليك يا اخر

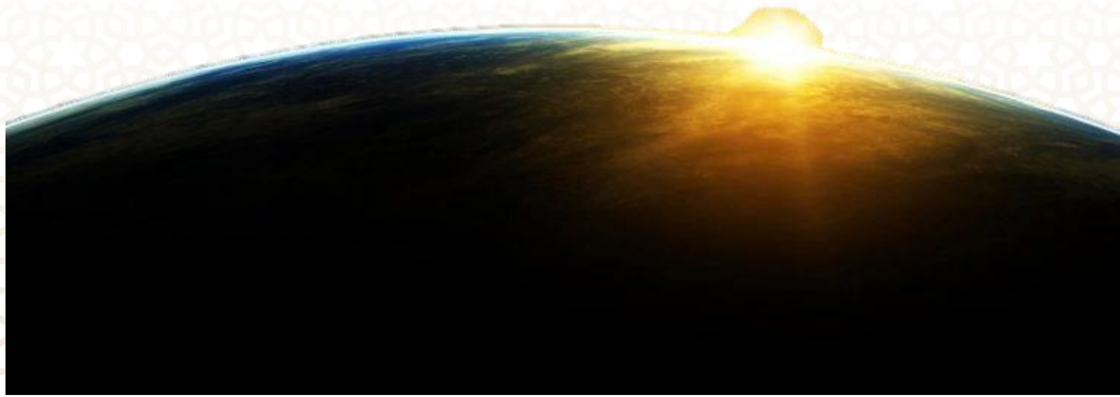
السلام عليك يا حاشر

Jibrīl عَلَيۡهِٱلسَّلَامُ told Rasūlullāh صَلَّىٱللَّٰهُعَلَيۡهِوَسَلَّمَ to reply to their greeting.

After a while Jibrīl عَلَيۡهِٱلسَّلَامُ told Rasūlullāh صَلَّىٱللَّٰهُعَلَيۡهِوَسَلَّمَ who all these people were. He said that the old woman who they met first was the World. And the World only has a little time left, in the same way as the old woman has a little time left in her life.

The old man who they met second was Shayṭān, the Devil. Both the World and the Devil's aim is to entice you towards them.

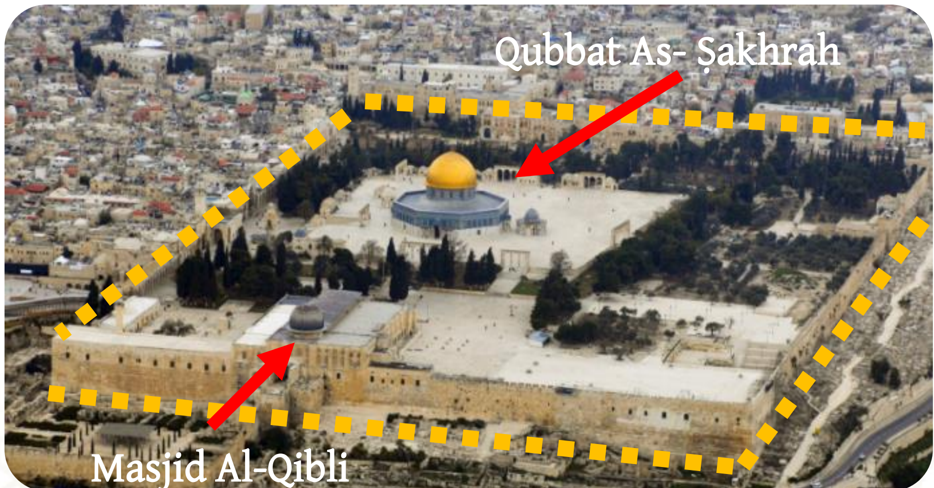
And the group who greeted you were the blessed Messengers, Ibrāhīm, Mūsā' and 'Īsā' عَلَيۡهِمُ ٱلسَّلَامُ!



Bayt Al-Maqdis

Rasūlullāh ﷺ now reached Bayt Al-Maqdis. Before we carry on with the story, I just wanted to clarify, what is Bayt Al-Maqdis or Masjid Al-Aqṣā’. Many times when we see pictures of Masjid Al-Aqṣā’, we see the Grey Domed Structure located to the South of the Holy Precinct.

In fact, the whole area which you can see within the old walls marked by the yellow dashed lines, the entire Holy Precinct is Bayt Al-Maqdis or Masjid Al-Aqṣā’.



The Dome of the Rock

There are two main structures in the area, firstly the Dome of the Rock or the Qubbat Al-Ṣakhrah. This is the Golden Domed building on the raised platform in the centre of Masjid Al-Aqṣā'.

This place is attributed as the location where Rasūlullāh ﷺ ascended to Heaven. Although it has a dome, it is not classified as a Masjid. It was built by the Ummayad Caliph ʿAbdul Malik in 688 AD and opened in 691 AD.



Masjid Al-Qibli

The second main structure is Masjid Al-Qibli. It is the Grey Domed Masjid located to the south of the Holy Precinct. This is the Masjid where Ṣalāt takes place.



The Burāq Wall

Rasūlullāh ﷺ had reached the land of the Prophets and dismounted from the Burāq. In Ṣaḥīḥ Muslim there is a Ḥadīth which is narrated by Anas رَضِيَ ٱللَّهُ عَنْهُ in which he mentions that Rasūlullāh ﷺ said he tethered the Burāq to the same ring which the Prophets of Allāh سُبْحَانَهُ وَتَعَالَىٰ used to tether their animals to.

There is another narration in Jāmiʿ al-Tirmidhī as follows:

عَنِ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَمَّا انْتَهَيْنَا إِلَى بَيْتِ الْمَقْدِسِ قَالَ جِبْرِيلُ بِإِصْبَعِهِ فَخَرَقَ بِهِ الْحَجَرَ وَشَدَّ بِهِ الْبُرَاقَ "[6]

Ibn Buraydah رَضِيَ ٱللَّهُ عَنْهُ narrates from his father that Rasūlullāh ﷺ said: "When we reached Bayt Al-Maqdis, Jibrīl عَلَيْهِ ٱلسَّلَامُ pointed with his finger causing a crack in the rock, and he tied Al-Buraq to it"

[6] Jāmiʿ al-Tirmidhī - 3424

In this picture you can see the entrance to Masjid Burāq which is where the Burāq was tied. It is located on the western side of the Holy Precinct.



In this picture you can see the inside of the Masjid and the location of the ring.



The Prayer of the Prophets

Abū Saʿīd Al-Khudrī رَضِيَ ٱللَّهُ عَنْهُ narrates that Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ said that both he and Jibrīl عَلَيْهِ ٱلسَّلَامُ entered the Masjid and both read 2 Rakʿah Ṣalāt.

The Prophets of Allāh سُبْحَانَهُ وَتَعَالَىٰ had already gathered in the Masjid in anticipation of Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ visit. Among these were Ibrāhīm, Mūsā' and ʿĪsā' عَلَيْهِمُ ٱلسَّلَامُ.

After a while many people were gathered within Masjid Al-Aqṣā'. A Mu'adhin then performed the Adhān and then the Iqāmah. All of the people were standing in line, waiting to see who would lead the prayer. Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ says, that Jibrīl عَلَيْهِ ٱلسَّلَامُ came and took his hand and made him go forward. He then led the people in prayer.

When the Ṣalāt was concluded, Jibrīl عَلَيْهِ ٱلسَّلَامُ asked Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ if he knew who he had just led in prayer. Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ said he didn't know. Jibrīl عَلَيْهِ ٱلسَّلَامُ said, all of the Prophets who had been sent by Allāh سُبْحَانَهُ وَتَعَالَىٰ, read Ṣalāt behind you!



In another narration it says that the Angels also descended from the Heavens and Rasūlullāh صَلَّىٰ ٱللَّهُ عَلَيْهِ وَسَلَّمَ led both the Prophets and Angels in prayer.

After the Ṣalāt had concluded, the Angels asked Jibrīl عَلَيۡهِ ٱلسَّلَامُ who was with him. Jibrīl عَلَيۡهِ ٱلسَّلَامُ said, this was Muḥammad صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ.

The Three bowls

Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ left the Masjid and 3 bowls were presented to him, one had water, the other had milk and the 3rd had wine.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ chose the bowl of milk and Jibrīl عَلَيۡهِ ٱلسَّلَامُ told him that he has chosen the natural religion. If he had chosen the wine, his people would have gone astray and if he had chosen the water, his people would have drowned. In some narrations it also says that a bowl of honey was presented to Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ from which he also drank.

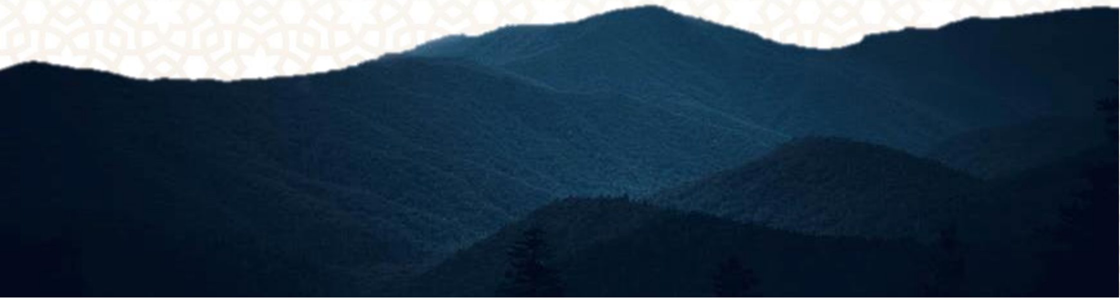


The Ascension

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ then made his way up to the heavens with Jibrīl عَلَيْهِٱلسَّلَامُ. In some narrations it mentions that Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ made his way up on the Burāq whilst other narrations say that a ladder was sent down from heaven which he ascended.

Ibn Isḥāq رَحِمَهُٱللَّهُ mentions that Abū Saʿīd Al-Khudrī رَضِيَٱللَّهُعَنْهُ narrates that he heard Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ say "When I finished from the commands in Bayt Al-Maqdis, a ladder was brought down. I have never seen a more beautiful ladder than this. It was that ladder which the souls of the children of Ādam عَلَيْهِٱلسَّلَامُ ascend on the way up to the Heavens. When a person is passing away, it is this ladder they look towards".

"My Companion Jibrīl عَلَيْهِٱلسَّلَامُ made me climb the ladder until I reached a door from the doors of the Heavens called 'Bāb Al-Ḥafaẓāh'. There was an Angel from the Angels on this door who was called Ismāʿīl. He had 12,000 Angels under him. And under each of these Angels, were another 12,000 Angels!" At the time when Rasūlullāh رَضِيَٱللَّهُعَنْهُ was narrating this Ḥadīth, he mentioned the verse:



وَمَا يَعۡلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَۚ[7]

"And not one knows the Hosts of the Lord but He"

When he was being entered through the door, the Angel said, "Who is this O Jibrīl?". Jibrīl عَلَيۡهِ ٱلسَّلَامُ said "Muḥammad". The Angel said, "Has he been sent for?" Jibrīl عَلَيۡهِ ٱلسَّلَامُ replied "Yes". The Angel then welcomed him and supplicated for him.

The Keeper of Hell

In another narration in Ibn Isḥāq, it mentions that Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ met the Angels when he entered the Heavens of the earth. All the Angels he would meet would be smiling, they would say nice things to him and supplicate for him.

Until he met an Angel from among the Angels, who said what the other Angels said. The Angel supplicated for him in the same way the other Angels supplicated for him, however he did not smile.



Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ asked Jibrīl عَلَيۡهِ ٱلسَّلَامُ who this Angel was. Jibrīl عَلَيۡهِ ٱلسَّلَامُ said if he was to smile at anyone before you, or smile at

[7] Sūrah Al-Mudaththir verse 31

anyone after you, he would have smiled at you, but he does not smile. This is 'Mālik' the keeper of Hell.

The First Heaven

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ entered the first heaven and saw a venerable person, meaning a respected wise person. Jibrīl عَلَيْهِ ٱلسَّلَامُ told Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ that this is your father Ādam عَلَيْهِ ٱلسَّلَامُ. Jibrīl عَلَيْهِ ٱلسَّلَامُ told Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to greet him, and he did. Ādam عَلَيْهِ ٱلسَّلَامُ replied and then said:

مرحبا با لابن الصالح و النبى الصالح

"Welcome pious son and pious Messenger"

He then supplicated for Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ saw that there were some people to the right of Ādam عَلَيْهِ ٱلسَّلَامُ and some people to his left. When Ādam عَلَيْهِ ٱلسَّلَامُ looked at the people on the right, he would get happy and when he looked at the people on the left, he would get upset.

Jibrīl عَلَيْهِ ٱلسَّلَامُ told Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ that the people on his right were his pious children, those who will go to Heaven so when he sees them, he gets happy. And the people on his left are his bad children, who are the people of the fire, so when he sees them, he cries.

The Second Heaven

Rasūlullāh ﷺ and Jibrīl عَلَيْهِ ٱلسَّلَامُ then made their way to the 2nd Heaven. The Gatekeeper again asked Jibrīl عَلَيْهِ ٱلسَّلَامُ who he was with. Again he replied it was Muḥammad ﷺ.

The door was opened, and they were welcomed inside. Here Rasūlullāh ﷺ saw Yaḥyā' عَلَيْهِ ٱلسَّلَامُ and 'Īsā' عَلَيْهِ ٱلسَّلَامُ.

Jibrīl عَلَيْهِ ٱلسَّلَامُ again told Rasūlullāh ﷺ to greet them and he did, and they replied. They then said:

مرحبا با لاخ الصالح و بالنبى الصالح

"Welcome pious brother and pious Messenger"

The Rest of the Heavens

Rasūlullāh ﷺ then proceeded to the other Heavens, one after another. Each time, the Gatekeeper of the Heaven would ask Jibrīl عَلَيْهِ ٱلسَّلَامُ who he was and whether his Companion had been sent for. Upon receiving the answer, Rasūlullāh ﷺ would be welcomed inside.

Rasūlullāh رَضِيَ ٱللَّهُ عَنْهُ and Jibrīl عَلَيْهِ ٱلسَّلَامُ went up to the 3rd Heaven and saw a person whose face was like the full moon. He enquired, who this person was and Jibrīl عَلَيْهِ ٱلسَّلَامُ told him it is your brother Yūsuf ibn Yaʿqūb عَلَيْهِ ٱلسَّلَامُ.

They then proceeded to the 4th Heaven and there was a person also present there. Rasūlullāh ﷺ enquired, who is this person. Jibrīl عَلَيۡهِ ٱلسَّلَامُ said it is Idrīs عَلَيۡهِ ٱلسَّلَامُ.

When Rasūlullāh ﷺ heard who it was he mentioned the following verse:

وَرَفَعۡنَـٰهُ مَكَانًا عَلِيًّا[8]

"We raised him to a high place"

Rasūlullāh ﷺ then proceeded to the 5th Heaven with Jibrīl عَلَيۡهِ ٱلسَّلَامُ and saw an elderly man with white hair and a large white beard. He had never seen an elderly person more beautiful than him.

Once again Rasūlullāh ﷺ enquired as to who this person was and he was told it was he who was loved by his people, Hārūn ibn ʿImrān عَلَيۡهِ ٱلسَّلَامُ.

Rasūlullāh ﷺ then proceeded to the 6th Heaven with Jibrīl عَلَيۡهِ ٱلسَّلَامُ and saw a person with a dark complexion. He appeared as he was from the people of Shanū'ah.

[8] Sūrah Maryam verse 57

Rasūlullāh ﷺ asked Jibrīl عَلَيۡهِ ٱلسَّلَامُ who this person was, and he was told it is your brother, Mūsā ibn ʿImrān عَلَيۡهِ ٱلسَّلَامُ.

Rasūlullāh ﷺ then proceeded to the 7th Heaven with Jibrīl عَلَيۡهِ ٱلسَّلَامُ. They saw an elderly person who was sat on a chair near the door of the Bayt Al-Maʿmūr.

The Bayt Al-Maʿmūr or the 'Frequented House', is directly above the Kaʿbah, and is the Qiblah of the Angels. Every day 70,000 Angels perform the Ṭawāf of the House and they will not return to it until the Day of Qiyāmah. This shows how many Angels have been created by Allāh سُبۡحَانَهُۥ وَتَعَالَىٰ.

Rasūlullāh ﷺ said, that he hadn't seen a person who looked so like himself, then he asked Jibrīl عَلَيۡهِ ٱلسَّلَامُ once again, who this person was. He was told, it was his father, Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ.

Jibrīl عَلَيۡهِ ٱلسَّلَامُ then told Rasūlullāh ﷺ to greet him. Rasūlullāh ﷺ greeted Ibrāhīm عَلَيۡهِ ٱلسَّلَامُ who replied and then said:

مرحبا با لابن الصالح و النبى الصالح

"Welcome pious son and pious Messenger"

Sidrat Al-Muntahā’ (The Farthest Lote-Tree)

Rasūlullāh ﷺ then went to the Sidrat Al-Muntahā’, the furthest Lote-Tree.

The Ḥadīth below describes this amazing tree.

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ وَذُكِرَ لَهُ سِدْرَةُ الْمُنْتَهَى قَالَ " يَسِيرُ الرَّاكِبُ فِي ظِلِّ الْفَنَنِ مِنْهَا مِائَةَ سَنَةٍ أَوْ يَسْتَظِلُّ بِظِلِّهَا مِائَةُ رَاكِبٍ شَكَّ يَحْيَى فِيهَا فَرَاشُ الذَّهَبِ كَأَنَّ ثَمَرَهَا الْقِلاَلُ "[9]

Asmā' bint Abī Bakr رضي الله عنها narrates : "I heard Rasūlullāh ﷺ while mentioning the Lote-Tree of the Utmost Boundary, saying: 'A rider will travel in the shade of one of its branches for a hundred years,' or 'a hundred riders will seek to shade themselves with its shade'-(one of the narrators) Yaḥyā' was in doubt- 'in it are butterflies of gold, it is as if its fruits are Qilāl."

[9] Jāmiʿ al-Tirmidhī - 2727

In this Ḥadīth, the fruits of the tree are described as well as the rivers that run from it:

ثُمَّ رُفِعَتْ لِي سِدْرَةُ الْمُنْتَهَى فَإِذَا نَبِقُهَا مِثْلُ قِلاَلِ هَجَرَ وَإِذَا وَرَقُهَا مِثْلُ آذَانِ الْفِيَلَةِ قَالَ هَذِهِ سِدْرَةُ الْمُنْتَهَى وَإِذَا أَرْبَعَةُ أَنْهَارٍ نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ فَقُلْتُ مَا هَذَانِ يَا جِبْرِيلُ قَالَ أَمَّا الْبَاطِنَانِ فَنَهَرَانِ فِي الْجَنَّةِ وَأَمَّا الظَّاهِرَانِ فَالنِّيلُ وَالْفُرَاتُ[10]

Rasūlullāh ﷺ said "Then I was made to ascend to Sidrat-Al-Muntahā' (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Madīnah) and its leaves were as big as the ears of elephants. Jibrīl عَلَيْهِ ٱلسَّلَامُ said, 'This is the Lote Tree of the utmost boundary. Behold! There ran four rivers, two were hidden and two were visible, I asked, 'What are these two kinds of rivers, O Jibrīl عَلَيْهِ ٱلسَّلَامُ?' He replied,' As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates."

This tree is a boundary. Everything that come up from below stops here, and everything that comes down from above also stop here. It was here that Rasūlullāh ﷺ saw Jibrīl عَلَيْهِ ٱلسَّلَامُ in his true form.

[10] Ṣaḥīḥ Al-Bukhāri - 3887

Heaven, Hell & Ṣarīf Al-Aqlām

After going to the Sidrat Al-Muntahā, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then went to Heaven. After he visited Heaven, he was then shown Hell.

After this Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was again raised to a place where he could hear the pens writing. The sound which is heard when the pens are writing is called Ṣarīf Al-Aqlām. And at that place the pens were busy writing destiny.

After this a throne was brought for Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and he went to Allāh سُبْحَانَهُ وَتَعَالَىٰ.



Sūrah An-Najm

In Sūrah An-Najm, Allāh سُبۡحَانَهُ وَتَعَالَىٰ tells us about Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ visit to the heavens on this blessed night.

ثُمَّ دَنَا فَتَدَلَّىٰ (٨) فَكَانَ قَابَ قَوۡسَيۡنِ أَوۡ أَدۡنَىٰ (٩)

فَأَوۡحَىٰٓ إِلَىٰ عَبۡدِهِۦ مَآ أَوۡحَىٰ (١٠)[11]

"Then He drew near, and came down, (8) So as he was at a distance like that of two bows (joined together), rather even nearer. (9) Thus He (Allāh سُبۡحَانَهُ وَتَعَالَىٰ) revealed to His slave what He revealed. (10)"

There is a narration in Khaṣāiṣ Kubrā' where Anas رَضِيَ ٱللَّهُ عَنۡهُ narrates that Rasūlullāh صَلَّى ٱللَّهُ عَلَيۡهِ وَسَلَّمَ said he saw the light of Allāh سُبۡحَانَهُ وَتَعَالَىٰ and then Allāh سُبۡحَانَهُ وَتَعَالَىٰ sent Revelation to me whatever He wished i.e. He spoke to me directly.



[11] Sūrah An-Najm verses 8-10

Gifts from Allāh سُبْحَانَهُ وَتَعَالَىٰ

On this night, Allāh سُبْحَانَهُ وَتَعَالَىٰ gave Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ 3 gifts which are mentioned in the Ḥadīth below:

عَنْ عَبْدِ اللَّهِ قَالَ لَمَّا بَلَغَ رَسُولُ اللَّهِ صلى الله عليه وسلم سِدْرَةَ الْمُنْتَهَى قَالَ " انْتَهَى إِلَيْهَا مَا يَعْرُجُ مِنَ الأَرْضِ وَمَا يَنْزِلُ مِنْ فَوْقَ قَالَ فَأَعْطَاهُ اللَّهُ عِنْدَهَا ثَلاَثًا لَمْ يُعْطِهِنَّ نَبِيًّا كَانَ قَبْلَهُ فُرِضَتْ عَلَيْهِ الصَّلاَةُ خَمْسًا وَأُعْطِيَ خَوَاتِمَ سُورَةِ الْبَقَرَةِ وَغُفِرَ لأُمَّتِهِ الْمُقْحِمَاتُ مَا لَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا "[12]

ʿAbdullāh ibn Masʿūd رَضِيَ ٱللَّٰهُ عَنْهُ narrates
"When Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ reached Sidrat Al-Muntahā, He said: 'There terminates everything that ascends from the earth, and everything that descends from above'. He said, there Allāh gave him three, which He did not give to any Prophet before him: He made five prayers obligatory upon him, He gave him the last Verses of Sūrah Al-Baqarah, and He pardoned the grave sins for those of his Ummah who do not associate anything with Allāh"

[12] Jāmiʿ al-Tirmidhī 3587

Fifty Ṣalāt

Initially 50 Ṣalāt had been made obligatory on Rasūlullāh ﷺ. Rasūlullāh ﷺ began to return with the commandments. He first met Ibrāhīm عَلَيْهِ ٱلسَّلَامُ who didn't ask him about what Allāh سُبْحَانَهُ وَتَعَالَىٰ had commanded him.

He then met Mūsā' عَلَيْهِ ٱلسَّلَامُ who asked him, what Allāh سُبْحَانَهُ وَتَعَالَىٰ had commanded him to do. Rasūlullāh ﷺ said he had been commanded to read 50 Ṣalāt day and night. Mūsā' عَلَيْهِ ٱلسَّلَامُ said that he had experienced the Banū Isrā'īl and your Ummah is weak, they will not be able to complete this command, therefore go back to Allāh سُبْحَانَهُ وَتَعَالَىٰ and ask Him if he can lessen the amount.

Rasūlullāh ﷺ went back to Allāh سُبْحَانَهُ وَتَعَالَىٰ and asked for a reduction. Allāh سُبْحَانَهُ وَتَعَالَىٰ reduced it by 5 to 45.

Again on the way down Mūsā' عَلَيْهِ ٱلسَّلَامُ saw Rasūlullāh ﷺ and asked him how many it had been reduced to. When Rasūlullāh ﷺ answered, Mūsā' عَلَيْهِ ٱلسَّلَامُ advised him that this was still too much so go back to Allāh سُبْحَانَهُ وَتَعَالَىٰ.

Rasūlullāh ﷺ went back again to Allāh سُبْحَانَهُ وَتَعَالَىٰ, and it was reduced by another 5, so now 40 Ṣalāt were obligatory. Again Mūsā' عَلَيْهِ ٱلسَّلَامُ advised him to go back to get it reduced.

This process carried on. Rasūlullāh ﷺ would go to Allāh سُبْحَانَهُۥ وَتَعَالَىٰ who would reduce it by 5, then Mūsā' عَلَيْهِ ٱلسَّلَامُ would send him back and Allāh سُبْحَانَهُۥ وَتَعَالَىٰ would then reduce it by another 5.

35, 30, 25, 20, 15, 10 until eventually Allāh سُبْحَانَهُۥ وَتَعَالَىٰ reduced the number to 5 obligatory Ṣalāt a day.

Mūsā' عَلَيْهِ ٱلسَّلَامُ again advised Rasūlullāh ﷺ to go back but this time Rasūlullāh ﷺ said "I have asked time and time again but now I am embarrassed". He gave this answer to Mūsā' عَلَيْهِ ٱلسَّلَامُ and left.



The Reward

Allāh سُبْحَانَهُ وَتَعَالَىٰ had reduced the number of Ṣalāt from 50 to 5 however the Ummah of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ were to be blessed with no reduction in the reward.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ فُرِضَتْ عَلَى النَّبِيِّ صلى الله عليه وسلم لَيْلَةَ أُسْرِىَ بِهِ الصَّلَوَاتُ خَمْسِينَ ثُمَّ نُقِصَتْ حَتَّى جُعِلَتْ خَمْسًا ثُمَّ نُودِىَ يَا مُحَمَّدُ إِنَّهُ لاَ يُبَدَّلُ الْقَوْلُ لَدَىَّ وَإِنَّ لَكَ بِهَذِهِ الْخَمْسِ خَمْسِينَ[13]

Anas ibn Mālik رَضِيَ ٱللَّهُ عَنْهُ narrated,
"On the Night of Isrā', fifty prayers were made obligatory upon the Prophet. Then it was decreased until it was made five. Then it was called out: 'O Muḥammad! Indeed My Word does not change; these five prayers will be recorded for you as fifty.'"

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ made his way back to Bayt Al-Maqdis and then mounted on the Burāq and reached Makkah before Dawn.

[13] Jāmiʿ al-Tirmidhī 213

The Quraysh

In the morning Rasūlullāh ﷺ told the Quraysh about this amazing journey. They were shocked at what they heard. Some of them placed their hands on their heads and some started to clap. The Quraysh started to say "He has gone and come back from Bayt Al-Maqdis in one night! It takes one month to go from Makkah to Shām and one month to come back again, and he says he got there in one night and came back to Makkah as well!".

The people who had been to Bayt Al-Maqdis started to test Rasūlullāh ﷺ by asking him about the features of the Sacred Place.

Allāh سُبْحَانَهُ وَتَعَالَىٰ brought a vision of Bayt Al-Maqdis in front of Rasūlullāh ﷺ and he was able to answer them. When they ran out of things to ask him, they said tell us something about the journey.



Rasūlullāh ﷺ said that he had met a trading caravan which was returning from Shām who had lost one of their camels, which they had later found. They will be back in Makkah after 3 days, Insha 'Allāh. There will be an ashen coloured camel who will be at the front.

After 3 days the caravan entered Makkah and told the Quraysh how they had lost their camel. Upon hearing this, Walīd ibn Mughirah said that this was magic, and the people agreed with his opinion.

Abū Bakr Ṣiddīq رَضِيَ ٱللَّهُ عَنْهُ

Some people went to Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ and said to him, what is with your friend, he claims that he went to Bayt Al-Maqdis last night, prayed there and come back to Makkah. Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ asked them if that was what Rasūlullāh ﷺ had said. They replied that Rasūlullāh ﷺis talking about it to the people. Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ said to them, "By Allāh, if he has said it, then it is the truth, so what makes it so astonishing to you? By Allāh, he tells me that news comes from Allāh from the Heavens to the earth in a moment, either in the day or the night. And I believe him. And this is further then what you have been astonished with". What an amazing answer!

From that day on, Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ became known as Aṣ-Ṣiddīq.

Summary

Allāh سُبْحَانَهُ وَتَعَالَىٰ blessed Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ with a miraculous journey which will be remembered for all time. Before the journey, Jibrīl عَلَيْهِ ٱلسَّلَامُ and Mikāīl عَلَيْهِ ٱلسَّلَامُ took Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ from the house of Umm Ḥāni رَضِيَ ٱللَّٰهُ عَنْهَا to the Ḥaram. His heart was cleaned with zam-zam and filled with faith and wisdom.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ then made the journey to Bayt Al-Maqdis on the Burāq. On the way, they stopped in several special places and saw many strange things.

They arrived in the Holy Precinct and the Burāq was tied in the same place the Prophets used to tie their animals. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ then led all the Prophets of Allāh سُبْحَانَهُ وَتَعَالَىٰ in prayer. This is the only place in the world where this has ever happened.

After this, he ascended the Heavens with Jibrīl عَلَيْهِ ٱلسَّلَامُ, meeting many Prophets on the way including Adam عَلَيْهِ ٱلسَّلَامُ, ʿĪsā عَلَيْهِ ٱلسَّلَامُ, Yaḥyā عَلَيْهِ ٱلسَّلَامُ, Yūsuf عَلَيْهِ ٱلسَّلَامُ, Idrīs عَلَيْهِ ٱلسَّلَامُ, Hārūn عَلَيْهِ ٱلسَّلَامُ, Mūsā' عَلَيْهِ ٱلسَّلَامُ & Ibrāhīm عَلَيْهِ ٱلسَّلَامُ.

He then journeyed to the Sidrat Al-Muntahā, the farthest Lote tree and Ṣarīf Al-Aqlām, where he could hear the pens write.

A throne was then brought for him and he went to Allāh سُبْحَانَهُۥ وَتَعَالَىٰ. On this miraculous occasion, Allāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ gave him 3 gifts including 50 Ṣalāt every day.

On the way back down, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ saw Mūsā’ عَلَيْهِ ٱلسَّلَامُ who advised him to get the number reduced and eventually it came down to 5.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ went back to Makkah and told the Quraysh about his amazing journey. They tested him by questioning him about the features of Masjid al-Aqṣā’ and what he had seen on his journey. Allāh سُبْحَانَهُۥ وَتَعَالَىٰ brought a vision of the Masjid in front of him so he could answer their questions.

Even though Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ answered all their questions, the Quraysh still refused to believe. They went to Abū Bakr رَضِيَ ٱللَّٰهُ عَنْهُ to tell him about what Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ had claimed to have happened, and Abū Bakr رَضِيَ ٱللَّٰهُ عَنْهُ gave an amazing response supporting Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ claim and testifying to its truth. From that day on Abū Bakr رَضِيَ ٱللَّٰهُ عَنْهُ was known as Aṣ-Ṣiddīq.

The Importance of Masjid Al-Aqṣā' in Islam

As this part of the Sīrah involved the blessed Masjid Al-Aqṣā', I have included an extra chapter on its importance. It is imperative that we educate ourselves, our children, our families and our communities about Masjid Al-Aqṣā' and the important role it plays in our religion of Islām. Here are some notable points.

1. Masjid Al-Aqṣā' was built 40 years after the building of the Kaʿbah.
2. Masjid Al-Aqṣā' is the 3rd Holiest Masjid in Islam
3. The whole area counts as Ḥaram Al-Sharīf, Masjid Al-Aqṣā'
4. It is the only place which where Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ led all the Prophets عَلَيْهِمُٱلسَّلَامُ in Prayer
5. Masjid Al-Aqṣā' became the first Qiblah in Islām and remained the Qiblah until Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ came to Madīnah
6. If a person reads Ṣalāt in Masjid Al-Aqṣā', they get the reward of 500 times.
7. Many Prophets and Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ are buried there
8. The reward for performing ʿUmrah and Ḥajj from Masjid Al-Aqṣā' is to have their sins forgiven or Jannah becomes obligatory upon them

9. The surrounding areas are also Holy to us, like Al-Khalīl or Hebron where Ibrāhīm عَلَيۡهِٱلسَّلَامُ, Isḥāq عَلَيۡهِٱلسَّلَامُ and Yaʿqūb عَلَيۡهِٱلسَّلَامُ are buried along with their wives
10. There is also Bayt Al-Laḥm or Bethlehem where ʿĪsā عَلَيۡهِٱلسَّلَامُ was born.

We should all try and visit Masjid Al-Aqṣā' with our families and friends and supplicate to Allāh سُبۡحَانَهُۥوَتَعَالَىٰ that He brings peace to the whole region.



Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ
Part 7 - The Night Journey & Ascension

www.islamicacademycoventry.org
islamicacademycoventry@hotmail.com
83-87 Cambridge Street
Coventry CV1 5HU